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(For an explanation of these thoughts turn to next page.)

UNITY

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor* — GEORGE E. CARPENTER, *Associate Editor*

VOLUME 101 — OCTOBER, 1944 — NUMBER 4

Health and Prosperity

CHARLES FILLMORE

PSYCHOLOGISTS claim that the unmothered fears that cry unto us from the secret depths of our soul are inherited from a savage ancestry, where we struggled with hairy men and ferocious beasts for the right to live. Some such subtle source must be surmised to account for the scourge of terror that pursues us when we sleep and when we wake. With Macbeth we cry out:

"But now I am cabin'd, cribb'd, confined, bound in
To saucy doubts and fears."

We are confused and perplexed at our inability to trace the shadowy impulse to a single visible cause; then condemn ourselves for our silly fears. Some psychologists argue that we are afraid of ourselves, that the memory of our sins lurks deep in our subconscious and there defends the good and condemns the evil. This intuitive monitor is popularly known as conscience —and "conscience doth make cowards of us all."

We have always taken for granted that however great our departure from truth, conscience would lead

us aright if we trusted it. But the Bible tells us that there are those who are "branded [with error] in their own conscience as with a hot iron." This shakes our faith in conscience as a sure safety sign. We are finally thrown back upon God as the only safe guide.

Then the question arises as to how we are to be taught by God. The answer is that God is Spirit, and all communion with Him must be on a spiritual basis. We are the offspring of Spirit and the very core of our being is spiritual. Having the assurance of our spiritual nature we can easily awaken our sleeping consciousness and through it talk to God. Right here we are met by a deeply grounded fear in human consciousness, and that is the fear of God. Our Scriptures are heavily charged with commands to fear Jehovah. "The fear of Jehovah is the beginning of wisdom" is a standard quotation, and yet we wonder why there is such a fear complex among people everywhere.

The Bible also has numerous assurances of protection for those who trust in Jehovah. "I will fear no evil; for thou art with me" and similar passages of Scripture have strengthened the faithful. However the Bible's "fear" of a God of vengeance so persistently taught by the church has sunk deep into human consciousness and must be erased from it: the belief in a personal God who, like a malicious man, seeks revenge. The statement that no such God exists is not sufficient to dissolve the thought in which the terror image has been built. Professor Einstein is reported to have said in a scientific convention, "Give up the doctrine of a personal God, that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests."

Professor Einstein hits the nail on the head when

he says that the doctrine of the personality of God must be given up as it engenders both fear and hope in human consciousness. One of the root meanings of the Hebrew word that is translated "fear" is reverence. The writer of the Scripture was trying to impress his readers with the importance of a reverential state of mind when thinking about the Almighty.

Have the clergy studied to learn the real meaning of the words they use to describe God? Not as a rule. They have taken for granted that a personal God would deal with His enemies as a man does, and they have described Him as gnashing His teeth in fury as He shakes terrified sinners over a hell of pitch and brimstone. How could anyone love a God of this vicious type? It is not to be wondered at that people who have been taught and believe this barbarous doctrine are superstitious and filled with many fears.

The antidote for this unwholesome notion of a vengeful God rather than the God of love taught by Jesus and intuitively felt by all of us is a right understanding of God as Spirit. When we understand that God is the one creative principle and is making Himself manifest through us and thus creating His ideal man, we shall banish our human fears and, like Jesus, seek to co-operate with the Father working in and through us. "The Father worketh even until now, and I work."

God does not punish us. We punish ourselves by a wrong use of our thought power. We can adjust ourselves to the divine law and be saved from all the evils of the past, the present, and the future.

Any religion based upon a personal God will bring selfishness, arrogance, fear, and destruction upon the people who adopt it. A fighting God will incite his

followers to fight and make them jealous for the inalienable rights that belong to them under the dispensation of the God of Spirit.

The doctrine taught by Unity is strikingly revolutionary. We are one of the voices in this new age that is turning the religious world upside down. Spirit is a unity, and this war and its adjustments will demonstrate the spiritual unity of all people on earth. The "United States of the World" will be the outer symbol of a united humanity. This union of the minds of all the people of the earth must be founded on a faith that will be acceptable to people of every creed, hence it must be scientific. It must prove itself to those who adopt it as being equally efficient with the beliefs we hold about the world of nature.

Every discerner of spiritual law knows that the popular religions of the world are disorderly and unlawful in their application of the doctrines of Jesus Christ. When rightly understood, religion and science are seen to be one. Professor Einstein is listened to with wrapt attention by scientists, and few of them know that he is a great worshiper of God. He says that God talks to him from within, that God tells him every day what he is to do. In a large gathering of scientists in New York the professor said: "A legitimate conflict between science and religion cannot exist. Science without religion is lame; religion without science is blind. The farther the spiritual evolution of man advances the more certain it seems to me that the path to genuine religion does not lie through fear of life and fear of death and blind faith, but through striving after rational knowledge. In this sense I believe that the priest must become a teacher if he wishes to do justice to his lofty mission."

The Lost Chord

GEORGIANA TREE WEST

THERE IS a beautiful old song called "The Lost Chord," with which most people are familiar. It tells of one who was sitting at an organ "weary and ill at ease." As his fingers wandered idly over the keys he struck a perfect chord; a chord that soothed and healed all discord and brought peace to his troubled soul.

"It quieted pain and sorrow,
Like love overcoming strife;
It seemed the harmonious echo
From our discordant life."

We are told that the player was unable to find again the chord that

"Linked all perplexed meanings
Into one perfect peace."

It was a lost chord.

There is in the great chorus of humanity a lost chord, a chord that humanity has forgotten how to sound; a chord that, when sounded, would quiet all pain and sorrow, overcome all discord and end all strife. This lost chord of humanity's chorus is the chord of brotherly love.

Jesus Christ sounded that chord when He gave us the Golden Rule for living. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Jesus Christ was not the first to formulate this rule for right living. The Golden Rule as the basis of right living has existed always and has been in-

corporated in many of the great religions of the world.

There is an ancient Egyptian inscription, attributed to Ptah-hotep and dated about 3550 B. C., which says, "If thou be among people make for thyself love the beginning and end of the heart."

Sixteen hundred years before the birth of Jesus an Egyptian *vale* (farewell) to the dead ran as follows: "He sought for others the good that he desired for himself. Let him pass on." About a century later, around 1500 B. C., an ancient Hindu writing, the Bhagavad-Gita, proclaimed, "Pleasing each other, you will attain the highest good."

The scrolls of the Hebraic law stated this truth. The law of Moses, given about 1300 B. C., said, "Thou shalt love thy neighbor as thyself."

In 600 B. C. Lao-tse wrote, "Recompense injury with kindness." It was about this time too that Confucius advised: "What you would not want done to yourself, do not do to others."

About 350 B. C. the Greek philosopher Aristotle said, "We should behave to friends as we would wish friends to behave to us."

In 334 B. C., when Alexander of Macedon marched into Persia, he found there before him the most terse of all these closely parallel formulas. The Zoroastrian precept was "Do as you would be done by."

About a century and a half before Christ there appeared a Hindu epic, the Mahabharata, in which the theme is once more repeated. "This is the sum of all true righteousness: Deal with others as thou wouldst thyself be dealt by. Do nothing to thy neighbor that thou wouldst not have him do unto thee." Then came Jesus Christ declaring that this Golden Rule is "the law and the prophets." Following Him, about 50 A. D.

the Roman statesman Seneca voiced it once more, saying, "In your dealings with others harm not that you be not harmed." Later, about 500 A. D., we find Mohammed quoted as saying: "Love for men what you love for yourself" and "Let none of you treat a brother in a way he himself would dislike to be treated."

The Golden Rule is more than religious instruction; it is the very basis of ethics, which has to do with the fundamental principles of right action in the realm of human relationships. Ethical and moral standards of honesty, truthfulness, justice, and sound morality or purity are all essentials of the Golden Rule. They are all found in brotherly love, which in action is the Golden Rule. We may say that the Golden Rule is the practice of brotherly love. When we do unto others as we would they should do unto us we are honest, truthful, just, and clean in our behavior toward them.

We are honest because in the regime of brotherly love we no longer try to get something for nothing. There is no place in brotherly love for cheating by giving out wrong impressions; for the stealing of reputations by insidious implications; for the breaking of promises, which is definitely dishonest. This honest attitude toward others means an honest attitude toward our own self, for in all dishonest actions we cheat the higher self and we ourselves are the greatest sufferers.

Truthfulness is an essential in applying the Golden Rule. It admits of no alibi, no disloyalty; for disloyalty is always a traitor to Truth because it denies values received.

Justice has its place in the Golden Rule; the true justice that has to do with co-operation and unselfishness rather than the practice of an eye for an eye and a tooth for a tooth.

Those who practice the Golden Rule are learning to be pure in heart; and "blessed are the pure in heart: for they shall see God." Since God is love and God is good, those who are earnestly endeavoring to love one another are eager to see the good always and give a helping hand in overcoming evil.

Some of us have the mistaken idea that the practice of the Golden Rule makes for spinelessness, makes us "human doormats," and invites the world to take advantage of us. A little careful thought corrects this idea. Would we have others do unto us those things which impede our mental, moral, and spiritual growth? Would we have them make us selfish, dependent, or helpless? The answer is of course definitely no. Then we must not let a mistaken idea of brotherly love on our part breed in others those undesirable traits and so impede their progress in life.

William Booth, the grand old "General" of Salvation Army fame, once said that there are two sides to the Golden Rule; "Do to the other fellow what you want him to do to you" is one side; the other is "Never let the other fellow do unto you what you wouldn't do unto him!" For example, mentally say to anyone, "I wouldn't be dishonest in my dealings with you, so I won't let you be dishonest with me." The same standpoint holds with reference to untruthfulness, injustice, and immorality. You can be friendly and kind but firm in your refusal to accept the unworthy. Learn to expect and accept only the action of the higher self, the true self, in every man.

The period through which the world is now struggling is a result of the failure to practice the Golden Rule. Again as in other great world crises humanity is on trial, and the stability of the progress that we have

made through the ages is now undergoing a supreme test. We are finding that the house of our civilization has been built upon sand, the shifting sand of selfishness, greed, intolerance, and injustice, and it is now being threatened with destruction. We have strayed a long way from the fundamental and eternal truth that we are all brethren, having the same parent Mind, our heavenly Father; and in our agony and suffering we are discovering that Jesus Christ meant what He said when He gave us a Golden Rule to live by.

During the financial crisis of the early nineteen-thirties an editorial on the Golden Rule appeared in the Los Angeles Times that said in part:

> The Golden Rule was not a pleasant homily intended for reward of merit—cards with a silk fringe on the edges and diamond dust shining on the snow scenes . . . . It was a simple statement of the eternal law; the same law that keeps the stars in the skies and the world turning on its axis. We speak of breaking the law and the commandments; you cannot break them, but they can break you. "Love one another" is more than an admonition to light the path of virtue. It is the statement of an eternal principle upon which all law, all philosophy, all business, all ethics, all civilization rests. Like all teachings left by Jesus Christ it is the sublimity of common sense, the finality of practicality, the only sure foundation upon which civilization can rest.

Jesus Christ taught us that this is a universe of law, and in the Golden Rule He gave us the law of right living. We have violated that law; in our selfish seeking we have been blind or indifferent to our brother's need. We are now learning the hard way that no man can live to himself alone; we are learning that our own well-being is dependent on the well-being of our neighbor and that we have a responsibility toward our neighbor in helping him to live in peace and security.

The closing lines of the editorial previously quoted —which though written years ago is applicable to our times—make the statement "The remedy for this present world sickness that is now passing through the crisis does not lie in legislation, financial theories, or philosophical theories; the sound and practical remedy was told two thousand years ago in a sermon spoken on a mountain in Palestine!"

We think of the one who gave that sermon:

"Why does He make our hearts so strangely still,
Why stands He forth so stately and so tall?
Because He has no self to serve, no will
That does not seek the welfare of the All."

Only in the "welfare of the All" do we find our own welfare. When we work for our neighbor's interests we are truly working for our own because we are working with God, who has need of us to carry out His good will so that there may be peace on earth. We shall find this peace when we learn to sound once more that forgotten chord of humanity's chorus, the chord of brotherly love hidden in the Golden Rule.

RELAX

When you feel a sense of strain,
Relax.
Free your mind from grief or pain,
Relax.
Think of something fine to say,
Be an optimist today,
Laugh your foolish fears away,
Relax.

—GRENVILLE KLEISER

Companioning with God

EVELYN F. HAMILTON

To earth has highest heaven descended;
My dearest Lord dwells within my breast.
Oh, my soul, adore thy guest!

THE RECORD of the ages reveals man's need of God. Naturally pain and misfortune draw us nearer to Him. But why must it take the extremes of our experience to make us God-conscious? Why can we not be so through gratitude for the multiple blessings of creation? In our human arrogance we proceed with the business of living independent of God as long as things go well. But when confronted with drastic conditions and our human resources prove inadequate, we seek God, crying like whimpering mendicants, "Lord, help us," and expect Him to get us out of the mess. God is not to blame for our life hazards. They are humanly created, a result of violating His laws: not divinely decreed. As self-determined beings of reason and free will, we are responsible for our choices. The results we get in our life, good or evil, are the effect of those choices through the immutable law of sowing and reaping.

When misfortune hits us it is a common human impulse to look to people and sources outside ourselves for help, when all the time the invisible source of help lies in the God power within us. Once we find a way to contact this power through prayer and right living, we get the help we need to meet any problem and emergency. On what premise do we base

this fact? On the knowledge that God, being the one source, one cause, of all, impenetrates all creation. His immortal promise "Lo, I am with you always" is all the assurance we need of His abiding presence. Too long have we struggled alone through the congested traffic lanes of mortal life without His guidance and help; because it never occurred to us to seek Him in our own soul, where He has been all the time to be called upon, depended upon, in any situation. When we become conscious of the presence of God within we are able to transcend any human limitation.

The first step in companioning with God is to realize His nearness and get acquainted with Him. When we companion with anyone we trust him and believe in his integrity. How much more should we do so with God. We must become consciously aware of His presence; actually know it for ourselves. A soul in contact with God awakens its own divinity. The more intelligible God is to us the closer we are joined to Him. In this union lies the key to all soul growth and self-fulfillment. When we feel a sense of separation from God we can be sure that the fault is ours, not His. This feeling is a reminder to be more obedient, more willing, and more cooperative. The God current cannot be turned on and off ad libitum but must be constant if we are to be infused with its power.

The Spanish adieu to friends is *"Vaya usted con Dios":* "Go you with God." Let us go with God each day. To do so we begin on arising in the morning by consecrating our thought, speech, attitude, and conduct to Him. Companion with Him, confide in Him, trust Him, believe in Him, love Him, revere Him, obey Him, and seek His guidance and help to

meet the tests of the day. Each day brings its own, and there will be many.

"In all thy ways acknowledge him,
And He will direct thy paths."

On retiring we seek God's protection through the night. Our last thoughts are ascended thoughts, calculated to be impressed on the subconscious, so that they may react in our life. Consecrated sleep invites vision and prophetic dreams, during which great truths are revealed to us and creative ideas for our life and work.

All we know of God is what we express of Him. Spiritual faculties congenital with the soul of man must be exercised the same as physical faculties, or they will atrophy from nonuse. Love in the universal sense must be expressed in action if it is to enrich our life. As we absorb divine love, we must in turn radiate it in our human relationships in its various forms, such as kindness, patience, sympathy, compassion, understanding, unselfishness, generosity, appreciation, praise, gentleness. Then as our life touches other lives it will cast a glow of benediction. Every need of spirit is found in God. When we open the door of our soul to Him, and follow where He leads, we partake of His divinity and a changed life results.

The next step is to ascertain God's plan for our life and seek to accomplish it. Everything living is part of the great design of life, no matter how insignificant it may be, and serves evolution in some form. Nature emphasizes this fact. God made nothing through caprice. He has a life plan for every human being. What this is may frequently be obscure, as the human element is so dominant; but no life can reach fulfillment until this life plan is ascertained and

followed. The sooner we know what is expected of us, what the definite job is that we have to do, the sooner we can proceed with our divine mission on earth.

If we do not know what the divine plan for our life is, we must wait upon God in prayer and patience until it is revealed to us. It will be revealed when we are ready. In the innermost depths of every soul a voice speaks. It is the voice of God, but it cannot be heard in a mind choked with thoughts of self. We must cleanse the channel of these, in order to get the God contact. When we are disciplined through self-denial and spirituality, we become alert to God's directives; obey and profit by them. Be still and listen. "I will hear what the Lord God will speak in me. Speak, Lord, speak in such a manner to my soul that I may know Thy desires and execute them." It is self-indulgence and resistance to the divine will that provokes the conflicts, defeats, frustrations, tragedies, and varied human ills that deny us life's fulfillment. If our plans and purposes are identical with God's they will prosper; if not, failure and disillusionment result. Self-will obstructs divine revelation. As long as we are determined to pursue our own willful way, God will withhold His. We then flounder in a mire of trial and error, until we reach a state of futility, in which we realize that God's will is best.

When we accept the fact that we are human instruments designed to accomplish God's purposes on earth, we are guided and helped to do so. Peace descends upon us and our life is happier and more productive.

Companioning with God is one of the most comforting and profitable experiences of human life. Its temporal and spiritual advantages are many. It in-

stills in us a high vision, high courage, high purpose, and a high faith. It develops nobility of character, human dignity, an integrated personality, and a purposeful life. It unites all castes, creeds, and races in a higher social and spiritual fellowship that promotes the brotherhood of man. It fills us with inner peace, poise, confidence, and with strength to meet the challenges and demands of a complicated existence. It gaits our life to a new pace, which enables us to vault great hurdles and ascend to great heights.

If we actually believe in this presence of God in us and apply this belief in our daily living, we shall be transformed for His strength will give us power. His vision will enlighten us. His guidance will direct us. His love will protect us. His peace will comfort us. His mercy will forgive us. His joy will animate us.

When our life load becomes too heavy, He will lift the burden.

When problems perplex us, He will show us the way out.

When sickness attacks us, He will heal our wounds and still our sighs.

When grief enshrouds us, He will compensate us for our loss.

When danger threatens us, He will be there to protect us.

Whatever confronts us, we can meet it unafraid, for we are not alone. We can do all things through the power of our living, enduring, undefeatable God.

Probably most of the difficulties of trying to live a Christian life arise from attempting to half live it.
—JOSEPH SPENCE

Sitting in the Sun

BESS HIBARGER

THE HUNDREDS and thousands of American and Allied pilots going into training for aerial warfare must learn singular methods of outwitting the enemy in the sky. Out of World War I came a strange slogan: Beware of the Boche in the sun. German airmen in that gigantic struggle discovered that their chances for success in attack were far superior when they kept "close to the sun"; that is, when they kept the sun as a background. In this way the enemy was blinded by the powerful rays of the sun, whereas the flash of light on the surface of a plane could reveal its presence at incredible distances. These pilots made a fine art of the practice of "sitting in the sun." It was a fantastic kind of fighting tactics that might be described as "hiding in light." We are told by aces of the air that in daylight raids the use of "sun tactics" means the difference between defeat and victory.

Our boys who take to the air to win the great struggle for freedom must learn to hide in the light! What a challenge the thought brings to our spirits! It is easy enough to hide in the dark, but to keep the sun, the light of the world, as a background, that means victory.

There is unsurpassing beauty in this thought when we relate it to many significant words spoken by the great lover of brotherhood and of all mankind. Gently, firmly, convincingly, to the men and women who hung upon His words for life and happiness Jesus said: "I am the light of the world: he that followeth me shall

not walk in the darkness, but shall have the light of life." To Him God was always symbolized by light. James, impressed with this idea, calls God "the Father of lights": "Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." God—goodness—the Light of the World—the Father of lights! It is a sublime thought.

How may we hide in the light? How may we learn to "sit in the sun"? To those seeking Him and the Truth He taught Jesus said: "Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." We have long been familiar with many such astonishing pronouncements of Jesus. Who can tell if this generation of youth, which seems compelled to take to the air to save a sick world, may not make these truths come alive for us and sparkle with new meaning?

This generation of winged youth is discovering a new cosmos. I have spoken with some of them. One young pilot I recall because he was young, so very young, just yesterday a schoolboy with not a problem in the world but that perhaps of winning the school letter, making the team. He wore insignia that indicated honors won in the South Pacific. Looking at me with eyes that seemed to see past me into a world of startling memories, he spoke steadily, with unaccountable seriousness for one so young: "People in America aren't thinking seriously enough about life." These birdmen that come back to their nests out of the skies

have looked upon a new world. They have learned to "hide in the sun."

We have long been familiar with the phrase that is a rule for achieving happiness: "Walk in the light." This rule comes distilled from such passages of Scripture as these:

"Thy word is a lamp unto my feet,
And light unto my path."

"The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day."

These words speak strongly of an evolutionary plan for man's spiritual development, suggesting that the race is growing more and more toward perfection. How powerfully current events seem on the surface to contradict this. But we are told again and again by the Master of love and Truth: "Judge not according to appearance, but judge righteous judgment."

We are living today in a new wonder world. Science has achievements to its credit that are simply breathtaking. How revolutionary was the achievement of Columbus centuries ago acting upon the faith that the world is round. This feat opened up a new world of thought. Generations later fleets of airplanes sail across the skies, and the world gasps at man's achievement. Here and there throughout the years men of faith, men seeking for truth, have made incredible discoveries, the Roentgen rays, radioactivity, the electron microscope, and the like. One great scientist of today, though not claiming to have seen the elusive electron with the human eye insists that he has discovered its shadow! Knowing that it has a shadow, he believes that he is getting near to the substance.

Sir James Jeans tells us that there are more stars in the skies than there are grains of sand upon all the

seashores of the world. Walter S. Adams, noted astronomer, declares that a certain star discovered centuries ago has a luminosity a million times greater than our sun and is so far away that its light takes more than six million years to reach us. We are told that every star is a sun, perhaps the center of a solar system like that of which our planet, the earth, is a member. The airmen of World War II, exploring the uncharted silences of stellar space and taking refuge for their lives in the dazzling light of the solar center of our little "universe," fly home to tell us that we are not thinking seriously enough about life!

And well they may! Had we learned long ago to hide ourselves under His wings, to keep ourselves against the background of His love, to know ourselves as rays of the central "Sun," to let our light shine with the good news of world fellowship, this holocaust of destruction that bewilders the world today might have been avoided. Thought let loose in darkness destroys. Yet its destruction is of a strange brand. It destroys its own darkness. The world is nearer today to the "light of the world" than ever before.

The Bible is veritably a textbook on light. It begins with God's supreme fiat: "Let there be light." Many beautiful figures of speech worthy of deep study are scattered through its shining pages.

"Light is shown for the righteous,
And gladness for the upright in heart."

"Jehovah, lift thou up the light of thy countenance upon us."

"Bless Jehovah, O my soul. . . .
Who coverest thyself with light as with a garment;
Who stretchest out the heavens like a curtain."

"Truly the light is sweet, and a pleasant thing it is for

the eyes to behold the sun."

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the hurt of his people, and healeth the stroke of their wound."

"Jehovah will be unto thee an everlasting light, and thy God thy glory."

The Old Testament begins with the creation of physical light, which is the very essence of the mystery called life. The New Testament starts with the introduction of spiritual light: the birth of Jesus, the Light of the World. John says: "In him was life; and the life was the light of men." One of the strangest passages in Scripture is from the Revelation of John that he recorded on the Isle of Patmos: "There shall be night no more; and they need no light of lamp; neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever."

A sense of deep peace and joy surges into our heart at the mere reading of these passages, just as our skin feels a warm glow when we sit in the sun. A receptive reading of the "light" passages of the Bible brings a stirring exhilaration. By "receptive" I mean a holding of the beautiful words in the mind in a receptive attitude, waiting for God to illuminate their meaning. One who has never tried this has a great joy and many discoveries of the spirit in store. We may get some idea of the powerful sense of meaning that might come to us if we could "sit in the sun," where the pilot sits waiting to strike his blow for freedom. The feeling of being perfectly safe while "hiding in the light," of being invisible to the enemy's eyes, of being able to strike a sure blow for freedom must be soul-stirring.

We are bound to overcome the enemy when we live against a background of goodness, love, holiness, peace, joy, and faith. No enemy that mortal mind can conceive can prosper in the atmosphere of God. Strange that the tactics of "sitting in the sun" should have been discovered and used to such apparent good effect by the very people whose quarrel is with the principles of Jesus, "the light of the world." Slowly and sadly the world they have attacked awakes to the need of treasuring freedom, opens seeing eyes. "The lamp of the body is the eye," said the Master. "If therefore thine eye be single, thy whole body shall be full of light." We have not treasured the freedom for which many who went before us sacrificed "the last full measure of devotion." We have confused liberty with license, we have kept our light under a bushel, we have lived for ourselves while our Chinese brothers, our Ethiopian brothers, and thousands of "little brothers" all over the sad old world have fallen in battle for our sake as well as their own. Our eyes have not been single to the goodness of God.

The single eye, producing the body full of light, is the eye that sees only the omnipotence of God. In God's omnipotence there is no worry about lack of supply, disease, loss of jobs, failure, death. Death is the big bogy man. Strangely enough, these winged youth of ours feel they are winning a conquest over death. They write soul-stirring letters home that make us wonder at our lack of faith and trust. They see life from a new angle as they travel among the stars, as they hide in the light of the sun.

They travel fast, these lithe young aces, four hundred or five hundred miles an hour. When they are called to report for duty, they gather up their weather

and terrain maps, their clearance papers and final instructions, and are off to the far corners of our planet, Africa, Australia, Alaska. Whether it is over the top of the continents or "down under," they are ready to fly for freedom. But they are doing more than flying for freedom. They are arriving at stupendous conclusions as they soar off into the blue on "seven-league-boots" assignments, in charge of giant masters of the clouds. They must "sit in the sun" in order to live and come back safely. They are grasping the spiritual significance of "sun tactics," and they are applying this tactics in a way that will be hard for the groundlings to comprehend.

What does this mean for us all? A new world order of God's goodness reigning over land and sea. During twenty-four hours of the day, "for the duration," these aces send us the challenge to let our light shine, to use every iota of talent to help the cause of freedom. They fling us a new challenge of sitting in the silence of omnipotence to learn the truth of God's universe and ours, the global home of a great brotherhood, the federation of the world.

RESTORATION

Nina Stiles

This much I know, that although I seemed ill,
Lonely, and helpless, God was with me still.
For from my living tomb within earth's clay
Quite suddenly He rolled the stone away.
Through faith restored old dreams awoke anew
While, clean sweet breath my quickened spirit drew;
And this great truth I learned with every breath:
There is no death! Christ lives! There is no death!

The Threshold

CLARENCE E. FLYNN

ONE OF THE greatest of mysteries, perhaps the supreme mystery, has always been that which we call dying. What is it like? Is it an end or a beginning? What, if anything, lies beyond it? The evidence indicates that man has from the first contemplated it with great seriousness and tried most earnestly to discover what it is and what it means. Thoughtful men in every generation have raised the question and expressed faith in survival. Perhaps it is easier for one who feels cheated in life or one whose earthly span is nearing its end to look for an existence in which he will have a better chance. At the same time I am sure many of the testimonies of faith in the continuance of life spring from something deep and elemental, some silent, inward recognition of a real though undemonstrable fact.

Those who have spoken significantly as they have crossed the border of the unseen have been many and some of them notable. When Stonewall Jackson lay dying from the errant bullet of one of his own soldiers he was heard to say: "Let us pass on over the river and rest among the trees." When his great superior officer, General Robert E. Lee, came to his passing hour he said with that laconic terseness which characterized his speech, "Strike the tent."

As his earthly days drew to a close Thomas A. Edison, who was certainly neither a dogmatist nor a sentimentalist, became interested in the question of survival after death, and concerned himself with in-

vestigations that he said would definitely prove or disprove it. Whatever the result of the investigation turned out to be, a day came when experience spoke. As the old inventor was slipping through those final hours of struggle between the forces of life and those of death he was suddenly heard to say: "It is very beautiful over there."

As these instances multiply they keep raising the question of what it is these people say as "to dying eyes the casement slowly grows a glimmering square." Is it delirium or reality. Certainly it is not deception. People who wish to deceive their friends do not ordinarily choose their dying hours to do it.

Of course this is a question that cannot be answered by laboratory tests such as Edison had in mind. If a few of us could go out into the unseen and return again with definite personal accounts of experiences in another life, the mystery would be a mystery no longer, but we do not have that advantage.

Among all the Biblical accounts of people being raised from the dead there is no report of any of them having revealed anything of experiences beyond the portal. Tennyson raises the question of why Lazarus, for instance, gave no recorded statement. Sholem Asch in "The Nazarene" suggests one answer. He pictures Lazarus as a kind of zombi, whose body was recalled from the tomb but whose spirit remained on the other side after it had once passed over. I believe however that there is a more satisfactory answer.

When it was discovered that in certain circumstances persons in whose body all signs of life had been absent for a short time could be recalled to physical life by an injection of adrenalin in the heart muscle, it seemed we might begin to hope that some

word from the beyond would be received. Newspapers have reported a few persons as saying they had enjoyed wonderful experiences in some different existence before being revived, but most of them seem to have been silent on the subject.

I do not believe this at all disproves a continuation of personal existence. It may be that the physical mechanism of ordinary consciousness is not sufficiently fine to perceive and retain such experiences. Like birth itself this recall to earthly life may be what Wordsworth called "a sleep and a forgetting." We can find evidences in ourselves of a consciousness that perceives and understands things beyond the reach of the ordinary mental processes. Perhaps that is the mind that functions when the brain ceases its work. There must be an explanation for the silence, but that explanation is not necessarily that the breakdown of the physical organism is the end of personal existence. There is something unthinkable about that.

There are data enough to demand our consideration. For one thing, practically all the religions teach the survival of personality, and practically all the peoples of the past have had some notion of it.

So many trustworthy people, both great and humble, have had such experiences with what seemed to be the life of the other world that one must at least give them credit for making honest and sincere statements. One catches the echoes of their beliefs in almost every important thing one hears or reads these days. Surely the fact that this belief is so widespread is something worth considering.

Too many men with strong and even scientific minds have had too positive views on the subject for it to be lightly brushed aside. Among them have been

Sir William Crookes, Sir Oliver Lodge, Sir Arthur Conan Doyle, and Socrates of Athens, who assured an inquiring spokesman for his friends that they might bury him any way they pleased—if they could catch him.

All the negative arguments I have heard were dogmatic or weak, or both. Some say the future life has not been proved, which by no means disproves it. Some say the question lies outside their field of study or that they lack data, which is merely avoiding the issue. Some say they do not want to lay themselves open to the charge of being gullible, not realizing that there is a worse thing than being gullible, namely having a closed mind.

As for me, the question has never troubled me much. It has not needed to. I feel that in accepting the idea of the future life I am not mistaken, but if I were mistaken I should lose nothing. I would rather believe in the future life and be mistaken than to reject it and be mistaken.

Physically I have been several different people since I was born, but personally I have been only one. I have only to stand before the mirror and hold up an old photograph to see that the body I once lived in has died and that I have passed into another. A succession of photographs shows that this has happened again and again.

This is constantly happening to each of us, so naturally, so easily, so silently that we are not even conscious of it. Yet every now and then we find ourselves in a new body, clearly conscious of our existence when we were living in a body that time has long since taken from us. The fact that the body in which we once dwelt has remingled with the elements does not

concern or hurt us in the least. We are through with it.

The point is that death and resurrection are nothing new. We have all experienced them again and again, and our personal identity has not been damaged or changed by the experience. They are not experiences that we are approaching but experiences that we are passing through all the time. Nor are they experiences that need occasion the slightest dread or fear. We have learned from the deaths and resurrections we have experienced that they do not constitute annihilation but that they are merely steps in the unfolding of life.

The spiritual body that will finally replace the body of clay? Yes, nature has her instances of that too. Here is a fragrant rose or a spotless lily. What is it? Transformed clay. A little while ago it was earth, but the miracle of life stirred in the soil and it was gradually transformed into a new image. The pull of life is always on and up to something new and better.

PRAY!

Elizabeth Barr Haas

They also serve who pray!
For prayer has power
In the soul's dark hour
To change it all in a day.

He who refuses doubt
Brings miracles about!
Hold up your light
In the world's black night—
And pray!

Can Do!

A TRUE STORY

FAITH GREGORY

ON THE BIG parade ground Mrs. S—— stood very straight under the hot sun. With a few of the other officers' wives she had been invited to watch a review of a newly formed navy battalion in which her husband was a company commander. He had only been in training three months, but she was doubly proud of him because, better than anyone else, she knew the many years of hard work required in his chosen field to secure for him his rating in the navy construction battalions commonly called the "Seabees."

She remembered how rebellious she had been when she first realized his desire to enlist in these Seabees. If he had been a young man, she thought, she could have understood it. But a man of his age, and after eighteen years of happy married life and companionship! Yes, every inch of her had cried out in rebellion and denial. Even shameless self-pity had had its day! Never one to take notice of passing years, she had now reminded herself that she was three years older than this husband who was thinking of leaving her. How could he think of it at her time of life! Yes, there had been a bitter battle within herself, a battle that had left her tired physically but, the victory won, with a deep sense of new-found strength and poise.

For she had come to realize that he too was fighting a deep spiritual battle within himself, a battle in which that part of him which loved her and had always loved her and the comfort and ease and security

of their home life together, had unexpectedly and bewilderingly conflicted with his patriotism, his love of America and the democratic way of life.

Strange what a difference a war seemed to make. Before the general world upheaval and the resultant threat to this American way of living, his loved ones, his home and business, his government and his country, all seemed inseparably linked in his consciousness and in his plans for the future. Now he was placed in the painful and disturbing position of having to make a choice between the ease and security of that well-loved domestic life, and the strange, uncharted way of regimented service to his country. Poor Bill! It had not been easy; perhaps more difficult for him than for her, because he had the added burden of a man's responsibility for the financial welfare of his family.

These and many similar thoughts ran through her mind as she watched him leading his company, his color-bearer a few paces behind him, his men in gleaming white marching in formation, which if not perfect, was very good, she thought, for boys who had only been in training for such a short time. Bill had lost most of that "bay-window" tendency, she noticed, and being a big man, he made a good-looking officer. She stood a little straighter, pulling her stomach in and raising her chin a few inches—never do to let herself go now! Must keep up with Bill, even if it meant a stricter diet and some extra exercise!

She remembered his words in one of those last talks they had had together. "You see, my dear, its so easy for a man of my age to sit back comfortably and say: 'Let the other fellow do it. Let the younger men get in there and pitch. I'm beyond the age limit anyway. I have a perfect right to stay home. I've worked

hard to make a place and position for myself here, and I have a right to stay and get something out of it.' But a man can't really let another protect *his* wife and home, can he? If we don't chip in together and use all our experience and energy in the common cause, we are in danger of losing this way of living that seems so right and desirable to us. I've got to go and do my own protecting and safeguarding, so that I can be sure that I'll have this dear wife and home and town to come home to when this is all over. Of course we know that there are many fellows here on the home front who are doing their bit just as surely as if they were 'over there,' but I feel that Uncle Sam can use my particular brand of experience to help along the other boys in the Navy. You do understand, don't you, pal?"

Yes, thank God, she had understood at last and had been able to send him off with a smile and words of cheer and encouragement. How grateful she was for that no one but herself knew.

But now the admiral who had come to inspect the battalion was speaking through the microphone. "The Navy's construction battalion's slogan," he was saying, "is 'Can do!' " Instantly there came to her mind a letter that she had received from Bill a few weeks previously. In this letter he told her of an assignment that he had received from his superior officer. He was to take a hundred men, and with whatever timber there was at hand, he was to build a bridge of specified dimensions within twelve hours. The following day she had received another letter stating that, as the Seabees' slogan was "Can do," the bridge had been completed according to specifications and within twelve hours! Bill, who was a Truth student, told how he had been helped in his task. To him a task done meant far more than a

mere achievement of the human mind or will. He knew that there is only one infinite Mind or intelligence and that he and all those connected with the work lived and moved and worked and had their being within this Mind and so could draw on its ideas and knowledge. The day before the work was started, while he and some junior officers were going over the blueprints for the bridge, he was helped wonderfully by ideas coming to him for conserving time and resources, and on the day the bridge was built everything went smoothly, harmoniously, and the job was accomplished in perfect order and in less than the estimated time. Truly man of himself can do nothing, but with God all things are possible.

Mrs. S—— came back with a start to the admiral and his speech. "Can do," he was saying, "is a very good slogan, a very good resolution, as far as it goes. But to my mind it is incomplete unless it leads up to and includes one other resolution and an important result. The resolution is "Will do." You boys in the course of your training here have been taught the meaning of "Can do." You have been taught to take any orders that are given to you by your superior officers, to know that there is always a way to carry them out, and that you are capable of doing it. This second resolution, "Will do," will carry you along into your next experience. Shortly you will be leaving your training camp; you will be placed in active service in the field, possibly in this country, more probably in some foreign land. Your work will be to build up where others have torn down; you will be used in the grand work of construction, rebuilding and making ready for use those places destroyed by others."

Bill's voice came back to her again. "You see, pal, I

figure it out this way. For the last twenty-five years I have been helping to make my own country a nicer place to live in. Working on bridges and parkways; making nice, smooth highways; landscaping them so they are a joy to those driving over them. It's been grand work, and I've been proud of it. Now I have to put that experience to work in other lands in order to safeguard the work that has been done here. And that isn't the only reason. You remember what that fellow said in the lecture we heard? 'A good definition of a Christian is one who puts Christ's teachings to work in an ever-widening circle; not just in His home or family or his own religious denomination; not even in his own country or among his own people exclusively, but among all people of whatever creed or nationality or color anywhere and everywhere. Until you can do that, he said, you are not really a Christian.' " (Dear Bill, he wanted her so much to understand!)

"Over there," he went on, "they sure have made an awful mess of the landscape! It is going to be up to us to clean up and build and build; to bring back order and usefulness; yes, and beauty too after a while! My dear, we shall be taking the American way of life—constructive life—over there! Can't you see it?"

Yes, she saw it. The words of the greatest Builder of them all came to her: "The kingdom of heaven is at hand." He said in effect: "Do not be deceived by the appearance of chaos, destruction, and death. Build, construct, renew, bring to life and light the divine order and harmony, the essential rightness and satisfying beauty of this spiritual kingdom. Not only in the outer may this be done but also in the inner, in the hearts and minds of men everywhere. Uncover it and bring it to light! Then are you my disciples indeed!"

Again she heard the admiral's voice: "So these two resolutions, 'Can do' and 'Will do,' will lead you into the triumphant realization 'Have done.'" She felt a tightness in her throat. She remembered the evening Bill had looked around their pretty, colorful living room. "Let's look ahead, dear, and feel how wonderful it will be when this war business is over and I can come back to all this with a perfectly clear conscience. I will not have to be thinking that I let some other fellow handle my responsibilities for me, let him help make this world a better place to live in, while I sat back and enjoyed what I was not willing to protect. Every last man of us must do his part either on the home front or 'over there.' We'll both be the happier and the better for this decision, sweet, believe me!"

As she listened she was reminded of another soldier's victorious cry: "I have fought the good fight, I have finished the course, I have kept the faith."

The battalion band was now playing a stirring march and the companies were passing in review. Bill's step was firm, his eyes clear and steady. Yes, Bill, you were right, she thought, and a silent prayer went out from her heart that she might be a worthy partner, and might carry on with wisdom and courage and patience, taking for her slogan at home "Can do, will do, have done!" building constructively for the future when the whole world would be at peace again so that her and Bill's Father could say, "Well done, good and faithful servant . . . enter thou into the joy of thy Lord."

The proof of a thing's being right is that it has power over the heart; that it excites us, wins us, or helps us.

—RUSKIN

Hearken, O World!

EDITH BORG HIRSCH

OH, HANDS of the world, join together! You have a great project to build. For this project all hands are needed: white hands and brown hands; yellow hands and black hands; large hands and small hands; old hands and young hands; rough hands and smooth hands. Work! All together! Make of this world a temple with an altar to God! Inside this temple, build joyfully a place for every nation, where each may express its best to the world in its own untrammeled way; where each may allow room for and appreciate the contribution of the others toward the progress of mankind; where all may co-operate with one another in fashioning a better world, consecrated to God, the great Father of creation!

Oh, feet of the world, cease marching! Cease marching to martial music. Cease skulking on the ground like animals, rushing for caves. There are mountains of grandeur about you. Turn your steps upward. Climb the heights firmly, all together. Walk nobly. Harness yourselves to one another for steep places. Through such co-operative endeavor you will in time reach the top and there remain in obeisance before your God, the divine embodiment of universal perfection!

Oh, eyes of the world, cease peering! Cease peering coldly at boundaries and borders. Cease peering across at your neighbors with hatred. Soften. Relax. Turn your gaze elsewhere! A beautiful vision is passing you by: of peoples united; the world one home, one harmonious whole; all dancing and singing and working

together: soft eyes, kind eyes, happy eyes, blue eyes, brown eyes, gray eyes, hazel eyes laughing and smiling together in earth's gracious garden of God, divine author of all joy, and all inspiration!

Oh, minds of the world, cease plotting! Cease plotting for your neighbors' fall. You are fettered and you know it not; fettered by the narrow confines of your own knowledge. Broaden the scope of your endeavors. Encompass the earth and the sea. Encompass the air and the heavens. Unfold together all this glory. The secrets of this wonder unlock forever. In this great cause work selflessly, each giving his best for the good of all. Knowledge and wisdom are the fruits of such labor. Through it you will gradually draw closer and closer to one another, and closer to your Maker, until you grow to understand Him, the great fountainhead of all knowledge and all wisdom!

Oh, hearts of the world, expand! Cease hugging to yourselves mean greeds and selfish desires. You that can be so big are so frail and so small. Why do you not cry out against the misery of famine and the agony of war, against the sufferings of sickness, and the pangs of the poor? Why, oh, why are you all not sickened into action?

Hearts of the world, grow in sympathy! Join your pulse beats one to another. Then will you feel keenly the needs of your brothers, of those near and of those far away. Then will you not be content until all have their just dues and are happy.

For sustenance and for warmth, for the blessings of fulfillment, turn all together to the great loving heart of your God; for He is the spiritual sun of love that nourishes all life and embraces within its beneficent rays the entire universe!

Holding the Spiritual Front

MEET THE CRISIS

KATHRYN SANDERS RIEDER

Part Four

As SPIRITUAL growth quickens our life to harmony and a consciousness of daily restoration we are silently building strength to meet the crisis. Webster defines a crisis as a turning point. The situation can no longer continue in its present outlines. A definite change must take place. Every life is full of such situations, but most of them we handle with enough skill so that their being crises never occurs to us. One man's crisis is often another man's routine.

A crisis is usually thought of as a negative experience. We ought to recall that a crisis may be a happy one. The turning may be in the direction of unexpected good. Some of the most tragic failures in the world are those who were not ready for the spectacular success that followed their great crisis. They were not prepared to take advantage of it. As we face our crisis let us be ready for the best that can come.

Besides our normal problems we face today the stress and strain and tragedy of war. Few lives are untouched by it, and only the life that has deep spiritual foundation comes through it uninjured.

With every generation that has faced the havoc wrought by tyrants to millions, we too are asking why. We see too that each age has its benefactors. Each age has people who are defeated in the face of crises as well as those who face crises with the power to dedicate themselves to great accomplishment.

Of one thing we may be sure. The way in which we face a crisis is a measure of the spiritual resources we have brought to bear upon it. Of the many lessons the heroes of this war return to teach us, this is the outstanding one. Subjected to physical hardship, they say frankly that only the consciousness of God's help enabled them to endure it until rescue came. Physical endurance alone would not have been adequate.

Even if a crisis in our life does mean loss we need to remember these old words:

For though the fig-tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail,
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.
Jehovah, the Lord, is my strength;
And he maketh my feet like hinds' *feet*,
And will make me to walk upon my high places.

Have we brought the crisis upon ourselves? One of the most difficult responsibilities to face is that of having been our own worst enemy. Yet if we are to learn wisdom from the experience the honest answer to the question cannot be avoided. Honest admission will make recovery easier for us. "Power is made perfect in weakness."

Most of all we need to ask ourselves whether our life has been tied to too small an object. One woman saw that she had been fixing her affections on smaller objects than she should.

"I am never going to center all my affection on one human being," she said. "I loved my husband to the exclusion of everyone else. He was my whole life. I lost him. I worshiped my son; he died. From now on

only God, who does not change, shall be the center of affection in my life."

She had neglected to go to the source of all love first; then to its manifestations in others. Never again would she find all love gone with one person's going. It was not an easy lesson but she was preparing herself with new strength, which would build her spiritual life.

In meeting the crisis we need to ask ourselves: Is my loss permanent? Must we turn in an entirely different direction if we are to know peace? At times what seems a loss is only a temporary one. One young woman lost a job to which she had given long hours of concentrated study. She had been sure she was making progress, and the notice that she was no longer wanted was like a slap in the face. Refusing to be defeated, though badly shaken by doubt, she obtained a better job than the one she had lost, one offering more opportunity for advancement and service. It was here she learned that many fine workers had been let go by the firm that formerly employed her. One of the supervisors there always became uneasy when the capable work of anyone under her drew favorable notice, and fearing for her own job, she promptly found an excuse to discharge them.

A young man who had married a girl engaged in his own line of work was disheartened when an old ailment, long cured, as he supposed, caused a breakdown. He must go away to another climate. There would be much expense, and the problems were many. But his company came to the rescue, promptly giving the wife her husband's quite technical job. They paid her the same salary that he had received, and they promised to take him back as soon as he was restored in health. The young man is recovering rapidly, his

mind relieved by the thought that his loss of health and career are not permanent.

Faced with a crisis, some say: I can never be happy again. If they feel this way they should ask themselves whether happiness is the only worth-while goal in life. There are many who do not find mere happiness enough. They want something entirely different, the success of a great project that will benefit mankind, for instance. They will go through all sorts of personal unhappiness to achieve this goal or even to approach it. They struggle long hours in laboratories to find solutions to problems of vital interest to our country. They give up comfortable living quarters, high salaries, the companionship of friends to answer some call that means more to them than pleasure and ordinary happiness.

Find some cause that is more important to you than your own happiness. Today these causes are many.

For there are only two roads we may take in the midst of crisis. Although it takes real courage to put aside personal grief and go out to make a brave new life, it will help us to picture the end of the two roads. Do we want our picture of the future to be that of a broken, dejected, complaining person? Do we want to give up to sorrow and grief? Would any friend or relative for whom we care want us to do so? Often it is for the sake of another that we find the strength to dismiss much thought of our loss and go on as bravely as we can.

One woman who faced deep loss told how she was able to go on. A friend had been concerned for her when she heard another woman say that the passage of time only made her loss greater. The woman who was asked remarked thoughtfully that she could not see

how anyone who lived a deep prayer life could feel this way.

The person who faces loss with the spiritual strength born of prayer considers the things that are left. Have you good health? A friend? A home? A skill that is needed? Have you an opportunity to try some new field that has long held your interest? Take the opportunity now to see whether some attractive field may not offer contentment. Whatever you find in your examination of life's remainders, try to feel gratitude for it. Try to see it as a tool with which to refashion your life.

One woman was able to see such things as means by which to give a successful turn to many a crisis in her life. She stood bravely by her husband in his business emergencies, always able to help. She found bankers who would trust him for a new start. Yes, he was older, she would admit, but he had experience and the conviction that he could build a thriving business. The bankers were impressed by her loyalty and by the man's business record. They were not really surprised that he made good in his business and repaid them their loan.

This woman found time to help many others as she went along. Her Christmas dinners and dinners on special occasions she always shared with someone who lived alone or who cooked but little. Plates of delicious food decked out with fancy paper napkins went to invalids and friends. Often little favors were sent along to brighten the person's day.

When she received a gift that could be divided she sent parts of it to others who would enjoy them. Sometimes friends would protest that she should keep things for herself.

"What for?" she would ask in surprise. "I've had

the pleasure of receiving it; I've enjoyed it and your thought of me. Now I want to pass some of it along and let someone else have the same pleasure." Friends gave up protesting, for they saw that half her joy was in passing the good along.

No fortune or misfortune came to those she knew without her sending a letter of congratulation or sympathy. People treasured those letters. Often she was the only one who took time to write them the word they needed. She seemed to have a way of finding the one bright element in the situation, of making it possible for the person to go on encouraged.

We can meet the crisis and emerge from it better persons. We become as "gold in furnace tried." For the breaks of life are the tests of character, to be accepted as defeats or as challenges. We can still be grateful for the gift of life, for all it has meant to us. We can pray to be shown the uses to which our life may now be put, to be given strength to bear our loss with real courage. We can accept the responsibility for our crises and set out to solve them. By acting as if all were well we shall find out that it very often is.

As we seek to meet each crisis we shall realize the sense in which this moment is not all. We shall have vision to see beyond the present moment; to know it is not all but holds the promise of the future too. We know that no door is closed but that another is opened.

As we face our personal crisis, let us turn to the spirit of Christ within: the life, intelligence, and opportunity that remain. With all hope let us repeat:

"Though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me."

(To Be Continued)

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, October 1, 1944

UNITY SUBJECT—*Spiritual Vision.*

INTERNATIONAL SUBJECT—*Jesus the Light of the World.*—John 9:1-7, 13, 34-41.

1. And as he passed by, he saw a man blind from his birth.

2. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?

3. Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. When I am in the world, I am the light of the world.

6. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

13. They bring to the Pharisees him that aforetime was blind.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out: and finding

him, he said, Dost thou believe on the Son of God?

36. He answered and said, And who is he, Lord, that I may believe on him?

37. Jesus said unto him, Thou hast both seen him, and he it is that speaketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, For judgment came I into this world, that they that see not may see; and that they that see may become blind.

40. Those of the Pharisees who were with him heard these things, and said unto him, Are we also blind?

41. Jesus said unto them, If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth.

GOLDEN TEXT—*I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.*—JOHN 8:12.

SILENT PRAYER—*Divine love and understanding enlighten me, and I see life clearly.*

In the study of a lesson from the Scriptures it is helpful to come upon a metaphysical interpretation of the point under consideration. Throughout the Bible light is used as a symbol of understanding, intelligence, wisdom, glory. The "light of life" is the understanding of the Christ mind that gives life its coherent meaning, without which it would be a puzzle and an enigma to many persons. Light is called "knowledge of the glory of God in the face of Jesus Christ." Knowledge here indicates consciousness of the glory of God, for with that consciousness the truth in Christ is made radiant.

The man born blind represents one who has developed no spiritual perception and who begs from outside sources the little knowledge that he has. The spiritual blindness of such a person is not the result of heredity, or of the sin of his parents, or of a sin that he

committed in some former incarnation. It is simply the result of his failure to express the powers of Being that are innately his. Matter and material beliefs have dominated him and beclouded his mind so completely that he makes no effort to understand spiritual things.

"The works of God should be made manifest in him." That such a mind can be enlightened is proof of the power of divine wisdom to penetrate the material mind and scatter the darkness of ignorance. Part of the work of Spirit is to transform material states of consciousness into higher states. This work was effectually done in the case of the man born blind. As soon as his sight was restored he became the center of a whirl of controversy. Through it all he remained unmoved, clinging to the indisputable fact, "One thing I know, that, whereas I was blind, now I see." No one could gainsay this self-evident fact. We advance in enlightenment as we hold to the truth that we know and refuse to admit any counter statement or belief to find entrance to the mind.

The "day" is the consciousness of the I AM, the ever-present light of understanding that dawns on us through divine inspiration and power. The darkness of the outer man or the material mind forms the "night," when no one can do inspired work either in healing or teaching Truth to others. No one can teach what he himself does not know. If he knows one thing thoroughly he can teach that and no more. The blind man knew that he who once was in darkness at last had light in himself and could see clearly. He denied his former belief in the reality of matter (washed in the pool of Siloam).

Without understanding a person becomes narrow, superstitious, visionless. In this state he lacks initiative

and must depend on someone else to advise and lead him. To the unimaginative person leadership is impossible. He whose spiritual faculties are alert sees with the eye of the mind. "When I am in the world, I am the light of the world." We claim understanding through our use of the I AM, and our world is conditioned by our grasp of what it presents to us. If we see only material things (the clay) we are misusing the I AM and causing it to mirror falsehood.

We work the works of God when we deny belief in materiality and affirm the spirituality of all substance. Siloam means "one sent," "sending forth," "putting away." By putting away the false we clear the way for the true to appear. The beggar no sooner saw the light than he used it. Finding himself in a new world, he soon made himself at home there. He held his own with the prejudiced Pharisees until he silenced them, and to prove their authority they were compelled to resort to the last argument of defeat and unreason: they turned him out of the synagogue.

Faith cannot be destroyed by material means except where these are yielded to in the mind. The blind man whose sight was restored was ready to embrace a more spiritual faith. "Who is he, Lord, that I may believe on him?" Willingness to accept the truth prepares the mind to receive it. We begin to realize that "with God all things are possible," and to rejoice that as we systematically keep our thinking on a spiritual basis we do away with material belief. As we do this we realize that we do not live in vain, for we help to clarify the thought of the world, if only in small measure. As the atmosphere created by active use of the Christ mind pervades literature, art, business, all thought and life, the standard of human life is lifted up.

QUESTIONS

1. What is meant by the "light of life"? What does light represent?
2. What causes spiritual blindness?
3. Can divine wisdom penetrate the material mind and transform it to a higher state?
4. How do we gain a greater degree of enlightenment?
5. Does the I AM help us to gain understanding?
6. What prepares the mind to receive Truth?
7. How is the standard of the thought life of the race raised?

Lesson 2, October 8, 1944

UNITY SUBJECT—*The Service of the Christ Spirit.*

INTERNATIONAL SUBJECT—*Jesus' Program for Meeting Life's Problems.*—MATT. 4:1-4; 6:31-34; LUKE 4:16-21.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.
2. And when he had fasted forty days and forty nights, he afterward hungered.
3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.
4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.
33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.
34. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, To-day hath this scripture been fulfilled in your ears.

GOLDEN TEXT—*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*—MATT. 4:4.

SILENT PRAYER—*I intrust my thoughts, words, and acts to the Spirit of the Christ within me.*

Jesus was tempted just after His baptism by John and before the beginning of His ministry. Temptation commonly assails youth while their powers are yet untried and before character is formed and firmly established. The desire to advance rapidly, impatience with the slow processes of growth and unfoldment, the ambition to make a name for oneself, lack of experience of life, and preoccupation with the demands of the personal self, all make fertile ground in which temptation may take root. It is well for youth and for us also to have the example of Jesus in meeting temptation and overcoming it in the power of the Christ Spirit.

We have no proof that Jesus had had experience in meeting and overcoming temptation before the test given in the text of this lesson, but He met it perfectly. During forty days and forty nights of fasting and prayer He realized that He was the Son of God. When the pangs of hunger assailed Him the thought naturally came that the Son of God should use the power that He possessed to supply His temporal needs. The Christ Spirit however does not permit power to be used for selfish ends. Those who make use of their understanding of Truth to advance their own interests or realize their personal ambitions fail to realize that man does not live by bread alone. The gross forms of substance cannot satisfy all our hungers, and our control of power is gauged by the measure of unselfishness with which we use it.

The divine will is that we should raise up or transform our innate gifts to a higher mode of expression than that of materiality. Physical hunger "raised up" becomes hunger for the living bread, the Christ. Jesus' hunger was satisfied without His having to turn stones into bread.

"Every word that proceedeth out of the mouth of God" is constructive, and may safely be used by us in our daily living. We may not turn stones directly into bread with a word of command, but we may so identify ourselves with the universal life that divine substance will sustain us as surely as the nutrients of growth supply the plant rooted in the soil. The plant takes from soil and air the substance that it requires. It does not have to move to the right or to the left to obtain them: they are at hand. Neither do we have to rush about in mad haste to prove that we are, in essence, spiritual beings. The proof is within us, and we have

but to use what we already have at hand.

To be spiritual beings does not mean that we must live a life of inaction. Spirit is quick and powerful. Sloth has no place in divine law. "My Father worketh even until now, and I work." There is a right way to work, and there is a wrong way. To have anxiety, fear, doubt, and dread as our motive power is the wrong way to "make a living." "His kingdom, and his righteousness" find expression in confident, faithful, joyous doing of whatever our hands find to do. We work right when we throw ourselves into each task as though it was the one thing above all others that we liked best to do. This is the way to enjoy work, and when we enjoy our work we enjoy ourselves. We lose ourselves in what we are doing, and fatigue leaves us untouched. We find the source of exhaustless strength, and it flows into us according to our need. On the other hand worry and anxiety sap our strength, leaving us exhausted at the end of a day's work.

In the very beginning of His ministry Jesus identified Himself with the Holy Spirit. That Spirit is described in the words of Isaiah found in today's lesson text. Through the Holy Spirit Jesus expressed His faith in God, the wisdom and understanding that He had developed through communion with God in prayer and meditation, the power that resulted from all these, and the will that led Him to make union with the divine will.

Every year is the "acceptable year of the Lord" in the measure that we make it so in our daily expression. The I AM claims only the present. We are prone to look for our good in the future, but we shall never realize it until we accept it now as fully present and available to us.

The village of Nazareth, where Jesus was reared, typifies the commonplace mind of man. This commonplace mind is capable of being so developed as to allow the Christ mind to come into expression in us. The first recorded miracle that Jesus did was in Cana, but to continue to do wonderful works in the commonplace pursuits of every day we need the inspiration of the Christ Spirit to lift us above the consciousness of the commonplace and give us power to do all things.

QUESTIONS

1. Why should we not use our understanding of spiritual law to advance our own interests?
2. How do we recognize certain words as proceeding "out of the mouth of God"?
3. What is the right way to work, and how do "his kingdom, and his righteousness" find expression?
4. How did the Holy Spirit operating through Jesus make itself manifest?
5. What is the "acceptable year of the Lord"?
6. Amid the commonplace surroundings of every day how can we continue to do works of inspiration and power?

Lesson 3, October 15, 1944

UNITY SUBJECT—*Understanding and Health.* INTERNATIONAL SUBJECT—*Jesus' Understanding of Man.*—MATT. 12:9-21.

9. And he departed thence, and went into their synagogue:

10. And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.
13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.
14. But the Pharisees went out, and took counsel against him, how they might destroy him.
15. And Jesus perceiving *it* withdrew from thence: and many followed him; and he healed them all,
16. And charged them that they should not make him known:
17. That it might be fulfilled which was spoken through Isaiah the prophet, saying,
18. Behold, my servant whom I have chosen;
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.
19. He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
20. A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
21. And in his name shall the Gentiles hope.

GOLDEN TEXT—*He needed not that any one should bear witness concerning man; for he himself knew what was in man.*—JOHN 2:25.

SILENT PRAYER—*I relax in the understanding of the Christ, and am renewed in mind, body, and soul.*

Sympathy, trust, and confidence are all comprehended in understanding. Understanding between two people puts them on a footing of ease and makes possible a naturalness or sincerity that under less favorable conditions is difficult for them to realize. Jesus, knowing what was in man, understood those who came to Him whether they came for help or to carp and find fault with Him. He saw through the hypocrisy of the Pharisees to their ulterior motive, an obsession to

uphold and preserve the letter of the law. He saw into the hearts of the sick and despairing and in the fullness of His compassion and love was able to relieve them.

The man with a withered hand represents one who has lost consciousness of power. Toiling and striving in the personal consciousness in an effort to accomplish what he could have done with ease if he had been in the consciousness of the Christ, he was struck down and left helpless by reason of losing the use of his hand. Unused and unusable, the muscles of the hand withered away as though dead. Seeing the condition of the man, Jesus understood his longing to be whole again, and in the consciousness of the Holy Spirit He set him free from his limitation. The command "Stretch forth thy hand" was spoken in the consciousness of divine power, and power to obey entered into the man. "He stretched it forth; and it was restored whole, as the other."

The Pharisees, the religious thoughts pertaining to the realm of form, are unaware that Truth comes into expression in the consciousness through understanding, although they had a proverb that the sayings of the wise

". . . are life unto those that find them
And health to all their flesh."

Bound and enslaved by their narrow beliefs, they resented the freedom that Jesus had achieved through His understanding of the one Mind. They would not allow Him to break away and declare His freedom from ritual and tradition.

When we understand the restrictions that custom and tradition have laid upon our beliefs, we do not strive or struggle to free ourselves. Instead we by-pass traditional faith and devote ourselves to practical

forms of service. Instead of occupying ourselves with theories concerning the Christ we busy ourselves with expressing His Spirit in our daily round. "My servant whom I have chosen" is the I AM, and although the full power of the I AM may elude us we use it nevertheless to identify ourselves with the love and wisdom that aid us in understanding ourselves and others. The I AM does our bidding. If we bid it express Truth it leads us to understanding and consequent power.

The most effectual work of the I AM is done silently in the recesses of our consciousness. There we declare health and wholeness for those who need to realize both. We need not strive or cry aloud that they are now whole. We have but to know in ourselves that the perfect life is now free to find expression in them or in ourselves according to the need.

If we understood the law of life and kept it we should all enjoy perfect health. Understanding is necessary to "judgment unto victory." Daniel ("judgment of God"), who understood visions and dreams, was told by "the man Gabriel" in response to prayer: "Thou art greatly beloved: therefore consider the matter, and understand the vision." Understanding comes with love, and discernment of Truth follows. All these constructive movements form part of the law of life. To shout and harangue in the streets in an effort to stir the emotions of the crowd is less effectual in the long run than to live in the consciousness of the Christ within us. For consciousness is pervasive and makes itself felt by others who, though they may not understand it fully, feel its influence and react in time to its resistless power.

The Gentiles represent worldly thoughts or the unregenerate mind in us. Worldliness has long been

recognized among us as the approved attitude, and whatever savors of religion is kept strictly in the inner sanctuary of the mind, not to be mentioned to other persons for fear that we may be thought pious or hypocritical. Now it is time for us to transform the worldly into the spiritual. Unless we do this the Christ will not be the motive spirit of our life, and there will be no health in us either national or individual. The Gentiles have hope in the name of the Christ, and in this consciousness we find wisdom, understanding, health, and wholeness.

What someone has called "the importance of regulating our minds" is a primary consideration, for by so doing not only is our health insured but our contentment, happiness, usefulness, and satisfaction in general. The Spirit of the Christ is to be claimed by us and developed in us by continual thought and conscious endeavor.

QUESTIONS

1. How does understanding affect our social relations?
2. In this lesson what represents loss of the consciousness of power?
3. Why were the Pharisees unaware of the value of understanding as compared with tradition?
4. Does practical service free us in any measure from bondage to meaningless traditions?
5. How is effectual healing work done?
6. Does the consciousness in which we live have any effect upon others?
7. Why should the worldly bent be now transformed into the spiritual?

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Lesson 4, October 22, 1944

UNITY SUBJECT—*How to Gain Consciousness of the Christ.*

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;

10. Or if he shall ask for a fish, will give him a serpent?

11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?

12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

39. And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?

40. The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.

41. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

43. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.

44. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

GOLDEN TEXT—*Ye shall know the truth, and the truth shall make you free.*—JOHN 8:32.

SILENT PRAYER—*I keep the truth in thought, word, and act that I may know the Christ as an indwelling presence.*

The motive force in us is desire. Unless we desire to know the truth as it concerns us we make no effort to learn it. Once we are interested in knowing the law of the inner life we fix our attention on it, ponder, meditate, pray, and study all available sources until we satisfy ourselves at least in some measure that we know what the law is. Then if we are sincere and earnest we practice what we have learned. Theoretical knowledge is of little value except as a basis for investigation or experiment. We may assume that a certain thing is true and proceed to act as though it were until we prove or disprove the assumption; but if we merely assume it and make no effort either to prove or disprove it, we are no better off for the assumption.

At table when we wish to help ourselves to food that is not within our reach we ask for it, and it is passed to us at once. When we familiarize ourselves with the inner life we likewise ask for what we wish and receive it promptly and unfailingly. But just as we do not ask at table for any substance that is not food, so in the inner realm we do not ask anything that does not belong in it. We must know what we want and why we want it if we are to ask intelligently. An infant makes its wants known with a cry, but we do not always know what the cry means, because cries are inarticulate. We try various ways of pacifying the infant until we hit upon the right one. So the adult who is uneducated in the spiritual realm does not al-

ways know how to express his desires. He may be conscious of lack but unconscious of what will fill it. If he seeks till he finds self-knowledge he is then able to make his wants known in a way that will bring a satisfying answer.

First of all we need to have faith that we are spiritual beings and that the underlying Spirit of all life is upholding us. When we recognize our Father, the Holy Spirit of the universe, we ask not for a stone or a serpent but for the living bread and the substance of Truth. The prayer of Solomon for a wise and an understanding heart is the type of prayer that opens the floodgates of the inner life and allows all good to come to us in answer. We ask for that gift within ourselves which will enable us to solve our problems. Since we are closer to them than anyone else can possibly be, the solution of our problems is our responsibility. Self-confidence is one of the "good things" that we gain by prayer. Instead of expecting a daily dole of food as an act of grace we ask for skill and strength to earn our bread day by day. Even the birds must find their own food, and it is often a full-time task for them.

Social problems are our responsibility also. If we wish friends we must be friendly; if kindness, we must be kind to others, not as a special act of grace but because "the law and the prophets" is the principle that like begets like and that we cannot receive what we are incapable of giving. "Do it first" is a modern version of the Golden Rule that succinctly states the law.

Unless we know good from evil and are conscious of the good we cannot set others a good example. Any good that we may do by chance lacks the sustaining power of motive and will not be done in the con-

sciousness of good that impresses it on others. Whatever we should like to have done to us we should do to others, not because others are likely to react in kind but because we know that others are one with us in Spirit and we should think as much of them as of ourselves.

The time to think of others is when we are considering the good. The time to think first of ourselves is when we are in a corrective mood. Our improvement is in our own hands, and if we give it the attention it requires we shall have little time on our hands for idle talk. It is not easy for us to see our own shortcomings because we are too close to them. We see those of others magnified as through a telescope. The Christ sees the good in others and overlooks all else as not worthy of mention. Self-improvement is our first duty if we are to make our life fruitful of good.

If our reaction to life is that of the Christ we need not be anxious about our influence. It cannot fail to be good. The fruit of the tree is characteristic of the tree. We cannot always foreknow its quality, but we can foreknow the kind of fruit that a tree will bear. We know that it cannot produce fruit except after its kind. Neither can a good character express un-Christ-like thoughts or feelings. Hypocrisy can never be complete enough to deceive the discerning person, for the heart and mind find their way into expression in the life despite any and every effort at concealment. Openness, earnestness, and trustfulness are the faculties to cultivate and develop with a view to gaining a consciousness of the Christ and getting the most out of life.

QUESTIONS

1. How do we learn the law of the inner life?

2. Why is it important to know exactly what we want and why we want it before we pray for it?
3. What type of prayer brings all good to us?
4. Who is responsible for the solution of our problems, social and otherwise?
5. Why should we do unto others as we would have others do unto us?
6. In what respect is the Christ life like the fruit tree producing fruit after its kind?

Lesson 5, October 29, 1944

UNITY SUBJECT—*What We Live For.*
INTERNATIONAL SUBJECT—*The Christian Motive for Living.*—PSALMS 4:5-8; LUKE 4:4; JOHN 6:35; ROM. 12:1, 2; 13:12-14.

5. Offer the sacrifices of righteousness,
And put your trust in Jehovah.
6. Many there are that say, Who will show us *any* good?
Jehovah, lift thou up the light of thy countenance upon us.
7. Thou hast put gladness in my heart.
More than *they have* when their grain and their new wine are increased.
8. In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety.

4. And Jesus answered unto him, It is written, Man shall not live by bread alone.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

1. I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your spiritual service.
2. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof*.

GOLDEN TEXT—*Seek the things that are above.* —COL. 3:1.

SILENT PRAYER—*I live for the higher satisfactions of the inner life, and I seek and desire no other.*

Circumstances, uncontrolled, easily drift into an adverse posture in the face of which life seems dull and profitless. The zest for life that makes each day a joy and a source of lively expectation comes from the abundant realization and expression of the quickening Spirit that animates us as we enter into consciousness of the universal life.

A sacrifice is an offering to God of something that is dedicated or consecrated for that purpose. A living sacrifice is life held sacred to the high purpose of unselfish service, made possible by self-discipline and high resolve. To offer the body to God is to make it an instrument through which we render spiritual service. This is the true function of the body. The body that is fashioned according to this world is an instrument of the senses, a prey to intemperate desires, false appetites, selfish whims, uncontrolled emotions, all of which subject it to inevitable disease and death. The body that is an instrument of Spirit is a body transformed by the renewing of the mind after the divine pattern.

To have our interests centered too deeply in temporal affairs, even where those we love are concerned,

is to miss the joy of abundant life. Rebekah, the wife of Isaac, said to him: "I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth . . . what good shall my life do me?" The mother of Israel himself found life not worth living because of worry over her prospective daughter-in-law.

Finding fault with life because all conditions are not exactly to our liking is not the way to get the most out of life or to put the most into it. The "sacrifices of righteousness" consist in self-imposed disciplines where these are necessary to insure the doing of the right in every case. Lacking the wisdom at times to discern what is right, we may nevertheless dedicate ourselves to the quest of right for right's sake. This too is the sacrifice of righteousness.

The light of Jehovah's countenance is the light of divine wisdom. To have such wisdom in the heart and mind puts gladness into the soul. It is not necessary for us to renounce all pleasure and live a gloomy, hopeless existence. It is necessary for us only to enter into a consciousness of the universal life, when we shall live with the motive of sharing our good wherever a need of sharing is evident. Whether we give of ourselves, our time, our thought, our money, or our energy, we take keen delight in making ourselves one with all others in increasing the happiness and adding to the well-being of the race by our endeavors. No gratification of the personal self can compare with the joy to be had in such universal service. Man indeed does not live by bread alone. He lives chiefly and most vitally by what he does to make life mean more to others.

The coral polyp contributes its lifeless skeleton to the reef that is the common monument of polyp

community life. Added to countless other skeletal remains, it forms the solid base of future islands. The human race makes a far richer contribution to the common life of its kind. Its lasting contribution is individual character. The Christ-quickened life contributes the most enduring character, a heightened consciousness of life that is the inspiration of all who rise to an awareness of it. This Christ-quickened consciousness is the very bread of life, giving solid satisfaction to the mystic hungers of the soul. Faith in the immanence of the Christ Spirit and reliance on its constant motive power remove the restiveness and frustration of the self-motivated life, leaving deep satisfaction in its stead.

The renewing of the mind by the pattern of the Christ transforms life so completely that we come to know within ourselves what the will of God is and vital meaning is given this once vague, confusing idea. We need no longer be in the dark concerning the will of God, for we can prove it for ourselves and know that it is whatever is for our highest ultimate good.

The "armor of light" is the protecting power of understanding that we gain as we renew the mind by putting on "the Lord Jesus Christ." Those whose armor is most complete raise the level of the universal consciousness and thus become benefactors of the race. A recent writer has this to say of the Christian leader of Free China: "The Generalissimo is reported to spend a part of every day in praying and Bible reading. He has acquired from this, or from some childhood influence, a reflective manner, a quiet poise, and an occasional appearance of thinking out loud. He is undoubtedly sincere and his dignity and personal imperturbability have something almost severe in quality." This some-

thing that makes itself palpably felt is the Christ consciousness. We cannot measure the elevation of the race consciousness of life and character that one individual who lives habitually in the Christ brings to pass.

The works of darkness are the effect of the untrammeled action of sense consciousness. The day is at hand when we may cast off our darkened consciousness and stand forth as free and enlightened citizens of the kingdom of heaven.

QUESTIONS

1. What gives zest to life?
2. What is meant by a "living sacrifice"?
3. How may the joy of abundant life be missed?
4. What are the "sacrifices of righteousness"?
5. On what besides bread (food) do we live?
6. What lasting contribution do we make to the common race life?
7. Can we prove for ourselves what the will of God is?

One with Another

Myrtle Chance

Thy Truth is substance. Perfect harmony
Of kith and kin comes from this circumstance.
When I am but aware, all else succumbs
In Thine almighty gift; and everywhere
A fragrance blows, for harmony is swift.
Truth is! More swift than motion all else goes
To leave Thy Truth existent. This brave plan,
Which gives free will to us, in psychic youth
Has given thus the choice to hear the still
Small voice, to hear in love the total voice
Of affirmation. Now I listen, Lord,
And in Thy substance live. This is my vow.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

I Will Come and Heal

I HAVE enjoyed Unity literature for quite some time, but last summer I became so enthusiastic that I wrote to Silent Unity for help. I had hay fever so badly that nothing else seemed to matter very much. We had six people come to visit us, and I think my condition even made them miserable. I was using all kinds of medicine until I finally quit it and depended upon God. I got better—so much better that it amazed me and all my friends. I asked for prayers for my little boy, as he seemed to have it too. He also improved.—*Mrs. A. J. A., Kansas.*

ALMOST a year ago I wrote to you for prayers about what I feared was a cancerous condition, and I had to ask you to continue your prayers indefinitely. Now I feel sure I am healed and through your prayers for me. Once more I thank you for all you have done for me in the past. May God continue to bless your work. —*R. B., Iowa.*

I WROTE to you a few weeks ago asking for prayers for myself, as I was going to the hospital to have a gall-bladder operation. They also took the appendix. Some

time ago I had a tumor, and the doctor looked after that and said it was gone, all dried up to a size of a small nut. There was no sugar in the blood stream. All these things I have asked you to pray about with me. Now they are gone; and through God's great help and your and my prayers I am healed.—*E. B., Michigan.*

Search the Scripture

I AM VERY grateful to the Correspondence School, and I regret that war regulations prevent my sending money. The study of the lessons and the helps sent by you have helped me in expression and in gaining poise. Also it has given me a better understanding of the working of prayer. I find that theories and practice are very different. However if one moves slowly it is better than not moving at all.—*A. R., New Zealand.*

THE INCLOSED lesson finishes my course in *Lessons in Truth.* It has been a joy and a privilege to study this book under your guidance. I have grown in wisdom and understanding. Many blessings have come to me and I truly am grateful. I praise and give thanks for the wonderful opportunity of being one of your students. —*J. M. C., Missouri.*

My Help Cometh from Jehovah

UNITY is a wonderful blessing. It has kindled the spark of understanding within me, and I pray and strive for a better understanding of the Christ that is within me and to manifest it in my everyday living. I bless the friend who gave me an old copy of UNITY just when I needed it most, and each issue as it came to me during

the past years brought joy to my heart. I am grateful for the privilege of being on your mailing list. God bless you all in your work.—*G. E. B., Washington.*

THANK YOU kindly, and God bless UNITY for the inspiration I receive from reading it. I am always happy to receive my copy of UNITY every month. I look forward to its arrival and welcome it as a friend. Thank you for your prayers and your loving words of encouragements.—*L. C. J., Virginia.*

I WISH TO renew my UNITY subscription for the coming year. The magazine has become a part of my life, and I don't know what I would do without it. I am rich in health and material things and a satisfied mind. I just get anything that is good for me by putting everything in God's hand. Life is wonderful.—*E. J., Florida.*

He Is My Refuge

I WANT TO tell you about the wonderful answer to our united prayers and affirmations. When I wrote to you last to ask your help and prayers, I was really frantic.

After paying the bills on the 1st of the month I had ten dollars left to buy food, milk, gasoline for the car, and kerosene for the stove. Out of this amount I blessed a dollar and sent it to you as a love token, along with a request for prayers. This left nine dollars. The next morning the grocer called and ordered nine bushels of cabbage for which we got nine dollars. We sold another grocer one bushel for one dollar. I sold a snow suit and a pair of shoes that my daughter had outgrown for six dollars. My husband's sister sent us two dollars and his son five dollars.

A few months ago we had written to a real-estate

man in Chicago to try and sell a lot in Yorkfield on which we were still making payments. He wrote us at that time that there were no calls for vacant property, because of the building restrictions.

A few days after our letter to you we heard from him again. He had a buyer. To sell meant a loss, but as we figured we had no use for the lot and that it was God's will, we signed the papers, and in three days we got a check for our equity.

Last Friday I started to work for a local dealer at fifty cents an hour, getting out his sales-tax report. The job will last about a week longer, that is, half days.

It was pretty cold at the dealer's office, and my feet were like chunks of ice when I got home. That night I had a congestion in my lungs. My husband and my daughter, five years old, denied the illness, which felt as if it might turn into pneumonia. I got up and went to work Saturday afternoon.

My husband learned there may be an opening for him to drive the school bus, and then there was a business proposition put up to us that would mean selling our farm and moving back to Chicago. We are placing these offers in God's hands, and we know He will guide us to our best advantage.

My husband has improved wonderfully. His appetite has increased; he is stronger and is putting on a little weight, and my daughter is in perfect health. Truly the prayers of upright and just people accomplish much.

Please continue your prayers for us; pray that we may hear His voice aright in the path we are to take.

God bless each and every one of you as well as the token of love and appreciation that I am inclosing. —*Mrs. L. N. B., Michigan.*

Silent UNITY

Through Christ my mind is unfettered and unbound, and I am triumphant, splendid, glorious!

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

UNITY CENTERS

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Harriet Price, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 117 E 15

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 100 N Garfield
Bakersfield—Della Shutts, Southern hotel
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 242½ S Beverly
Canoga Park—Nannie Highnote, 20126 Strathern
Compton—May Butterworth, 210 S Chester
Fresno—Alice Stokes, 245 Calevaras
Glendale—Geraldine Johnson, 119 S Kenwood, Mary Adams, 724 South
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams, 815 S Hill
Monrovia—Marie Fleming, 126 S Myrtle
N Long Beach—May Butterworth, 5460 Pine
Oakland—Rose Emery, Ebell club; Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich
Riverside—Katherine Sweaney, 3614 Ninth
Sacramento—Naomi Anderson, IOOF hall
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Francisco—Robert Hulbert, 126 Post
Santa Ana—Alice Hopkins, 204½ Fourth
Santa Monica—Mr & Mrs L L Hill, 528 Arizona
Stockton—Mary Huck, Unity, 418 E Main
Taft—Della Shutts, Savoy hotel
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Ethel Burkle, Mabel Beech, 1555 Race

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, Brown Thomas bldg
New Haven—Bennie Adams, Hotel Duncan

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Crystal Beach—Betty Bain, Grace Arrowsmith
Jacksonville—Mildred Weidler, 2038 Silver
Lakeland—Ida Decker, 207½ E Main
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ocoa Moore, Louise Ramey, Laura Hyer, Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, Federal bldg

GEORGIA

Atlanta—Kathryn Boyce, Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

Bloomington—Mabel Daughtry, City Hbrary
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 421 N Main
Moline—Unity, Le Claire hotel
Peoria—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
Rockford—Bonnie Brown, Empire bldg
Springfield—Maud Kellogg, 402 E Adams

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson
Indianapolis—Frederick Andrews, 1514 Park
Kokomo—Lydia Simpson, 523 S Washington
Muncie—George Townsend, 505 S Franklin

IOWA

Cedar Rapids—Mabel Swanson, 1015 2 Ave SE
Des Moines—Betty Stitt, 42 & Rollins
Sioux City—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl Moran, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) 114 W 11th
Louisville—Maebel Carrell, Ruth Gilpin, Cecilla Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut
Paducah—Orilla Werner, 727 Broadway

LOUISIANA

New Orleans—Elois Echlin, 823 Perdido; Lillian White, 604 Canal

MAINE

Portland—Omer Hodgman, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Birmingham—Virginia Shipley, Community house

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, Gilbert bldg

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey & Ida Best, Olds hotel

Pontiac—Walfred Taurainen, 72½ N Saginaw

Redford—Lu Dora Bevier, 17311 Westbrook

Royal Oak—Maud McCulloch, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 15 N 8

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Fannie Baldwin, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 320 N Grand; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Estelle & Myron Key, Dunn bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 109 E Pine

NEBRASKA

Lincoln—Blanche Evans, Peterson bldg

Omaha—C N & Hallie Broadhurst, Electric bldg

NEVADA

Reno—Robert Caswell, Clay Peters bldg

NEW JERSEY

Montclair—Gladys Stevenson, 11A Midland

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 112 N 6

Raton—C Schleifer, 323 S 4

NEW YORK

Albany—Marion Hoagland, YMCA

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Elmira—Dale & Donna Newsum, 312 Lake

Flushing—Adele Woodruff, 135-42 40 rd

Ithaca—Dale & Donna Newsum, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New York—Georgiana West, 1 W 47; Stella Wren, Wellington hotel; Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; John Coulson, 1 E 57; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, 29 Gibbs

Roslyn Heights—Adele Woodruff, 58 Mineola

Syracuse—Mae Lundahl, Onondaga hotel

Troy—Marian Hoagland, 27 4th

White Plains—Helen Zagat, 123 Court

OHIO

Akron—Ralph O'Day, 34 High

Alliance—Unity, 242 E Main

Canton—Octavie Martial, 203 6th NW

Cincinnati—Margaret Norwood, Masonic Temple, 5th and Broadway; Effie Smith, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—William Quinn, 50 W 5th

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tahse, 117 Ross

Marion—Mercedes Fossler, YMCA

Springfield—Nora Elliott, Tecumseh bldg

Toledo—Unity, Commerce Bank bldg

Warren—Everett St John, 2d Natl Bank bldg

Wellington—Margaret Jones, 419 Courtland

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 38 Hampton bldg

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Harrisburg—Mabel Kittrell (col) 602 Boas

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Edward Robinson, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Hotel Chisca

Nashville—Mary Turner, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn Bldg

Corpus Christi—Wallace Tooke, Medical Professional Bldg

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, 305 E Franklin
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Brass, Milam bldg; Corine Smith (col) 2612 Pierce
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marian Brown, Civic Recreation bldg
Kennewick—Beulah Scott, Masonic temple
Seattle—Paul Rigby, Ben Franklin hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Daisy Daggett, Hotel Governor Cabell

WISCONSIN

Beloit—Bonnie Brown, 1347 White
Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, Birks bldg
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

London—Parker Drake, 6 Stanhope Terrace, Bayswater Rd London, W 2
Macclesfield—Dora Johnson, The Homestead, Rushton
Easington Village—Thomas W Merrington 11 Sea View, Co Durham

The Purpose of Unity

Unity School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine.

Appearing in Other Unity Magazines This Month

James Sweaney, United States Navy, has written a delightful story for October *Progress* entitled "Incident in Bermuda." It is the story of a naval officer who asks for shore duty on Bermuda, the scene of a very thrilling peacetime vacation.

●

"Halloween Is Spooky" is the title of the Spartan story written for *Wee Wisdom* by Lawrent Lee. Coralee awoke Halloween night to hear a strange, noise at the door. How she found courage to descend the stairs to investigate the noise makes an exciting story.

●

Katherine Dissinger's article "Blue Plate," appearing in the October 7 issue of *Weekly Unity,* was inspired by Hugh Walpole's story of the man who had to refurnish his room more elegantly after a handsome new blue plate made the old furnishings look shabby. Thus accepting a single idea of Truth often evokes a desire to elevate one's entire living and thinking.

●

R. H. Grenville has written for *Daily Word* an article entitled "Adjustment" in which she reminds her readers that only through constant adjustment to change can progress be made.

●

In her article entitled "The Substantiality of the Future," which appears in *Good Business,* Eleanor Hunter says that while we cannot know the details of our future we can know this. It is just as real and substantial as the present, and it is better than the present, because it has not yet been distorted by our mistakes.

Mysteries of Genesis

By Charles Fillmore

"Religion should make man joyful," writes Charles Fillmore in his latest book, the revised and enlarged *Mysteries of Genesis.*

To come into the joy of living man must first understand himself. The logical place to begin is with his origin, "the beginnings." The Book of Genesis, being a record of beginnings, offers much to Bible students when it is rightly understood. To help his readers understand the Book of Genesis, the key to the Bible, Mr. Fillmore has answered hundreds of questions such as the following: "What is meant by 'The Spirit of God moved upon the waters'?" "What, in terms of mind, is 'darkness'? 'Light'?" "How was the breath of life 'breathed into' man's nostrils?" "What is the 'tree of life . . . in the midst of the garden'?"

Those who will earnestly follow Mr. Fillmore through *Mysteries of Genesis* as he metaphysically interprets what he calls "the world's best known and least understood allegory" will be rewarded with new light and understanding on the first book of the Bible.

(Bound in green cloth, *Mysteries of Genesis* is priced at $1; in the flexible binding, $2.)

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again
God a Present Help
God Is the Answer
How I Used Truth
Lovingly in the Hands of the Father
Lessons in Truth
Letters of Myrtle Fillmore
Master Class Lessons
New Ways to Solve Old Problems
Whatsoever Ye Shall Ask
Working with God

(The books listed above are $1 each in cloth; $2 in flexible binding)

Finding the Christ	*Russian*	$ .25
How I Used Truth	*French*	.75
Lessons in Truth	*Russian, Spanish, Dutch*	1.00
Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
Unity's Statement of Faith		.10
The Mental Equivalent	*Russian*	.25

On Healing

Christian Healing	flexible $2; cloth	1.00
Divine Remedies		.50
Jesus Christ Heals	flexible $2; cloth	1.00
Truth Ideas of an M. D.	flexible $2; cloth	1.00
You Can Be Healed	flexible $2; cloth	1.00

For the Home

Meatless Meals	cloth	1.50
You and Your Child	flexible $2; cloth	1.00

Inspirational

As You Tithe so You Prosper		.50
Finding the Christ	*German, Swedish, English*	.25
Have We Lived Before?	flexible $2; cloth	1.00
Inner Vision		.50
Mightier than Circumstance	flexible $2; cloth	1.00
Prosperity	flexible $2; cloth	1.00
Sunlit Way, The	flexible $2; cloth	1.00
Unity's Fifty Golden Years	paper	1.00

Devotional

All Things Made New	flexible $2; cloth	1.00
Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
Contemplation of Christ, The		.50
The Silence		.50
Unity Song Selections	cloth	1.00

For Advanced Study

Christ Enthroned in Man	flexible $2; cloth	1.00
Know Thyself (formerly Usable Truth)	flexible $2; cloth	1.00
Metaphysical Bible Dictionary		5.00
Mysteries of Genesis	flexible $2; cloth	1.00
Talks on Truth	flexible $2; cloth	1.00
Teach Us to Pray	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00
What Are You?	flexible $2; cloth	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Joy Cometh	.10
Breath of Immortality	.10	Life Is Consciousness	.10
Challenge of the Dawn, The	.10	Prayer of Prayers	.10
Daily Resurrections	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Song of Life, The	.10
God Is Blessing You Now	.10	The Mental Equivalent	.10
Great Helper, The	*French, English* .10	Turning Point, The	.10
He Passed This way	.10	Twenty-Four Golden Hours	.10
Holy Bread	.10	Way of Faith, The	.10
		Where Blessings Begin	.10

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	1.00

NEWS from UNITY

"Slowly, step by faltering step, medical science is beginning to grope its way toward a final understanding of the faith cure demonstrated by Jesus," says Harold S. Kahm in an enlightening article that will appear in Unity *magazine in November. The article is entitled "The Healing Power within You" and will help any reader reaffirm what he knows to be true about the healing power within his own body. Mr. Kahm quotes Dr. Alexis Carrel as believing that there is no limit to divine healing power; furthermore that there is a definite connection between this healing power and the nature of the patient's beliefs.*

Mural for Kansas City Unity Society

If you were to step inside the chapel of the Unity Society of Practical Christianity in Kansas City, the first sight that would greet your eyes is the twenty-five foot mural painted in recent months on the wall behind the pulpit. It was executed by Mrs. Gilbert Worley, a well-known Kansas City artist, who last year painted a mural for the officers' club at Randolph Field, Texas. The inspiration for that mural grew out of Mrs. Worley's desire to paint a memorial to her son, who was a member of the army air force.

Mrs. Worley feels that her painting for the Unity Society is also an outgrowth of inspiration. It is symbolic of love and portrays in delicate pastel colors the artist's conception of this universal force by a winged sphere on a sky-and-cloud background. The painting provides not only a beautiful setting for the center services but is a continual reminder of God's love, which is over all, mighty to heal and to bless.

El Sembrador

El Sembrador, the Unity periodical printed in Spanish, is helping Spanish-speaking war mothers find courage and peace of mind. From a war

mother in California we received this splendid letter: "I want to tell you how glad I was to receive a copy of *El Sembrador,* and to find the prayer for world peace. The peace, I have no doubt, will soon come through our Lord. I like this magazine especially well and am saying all the affirmations for my sons and for my nephew. They are in the army and write me that they are all right. They are overseas, but I know that God will protect them there."

If you know someone who would be interested in the Truth message in Spanish, your kindness in sending us his name will be appreciated, and the current copy of *El Sembrador* (published four times a year and distributed gratis) will be forwarded to him. In this way you will be helping spread God's freeing Truth.

Braille Reader Grateful

A friend in California who has been without outer sight for more than twenty years comments in a recent letter as follows: "I am truly grateful to you for giving me such helpful prayers to use and for praying with me and mine. I have so much to be thankful for. God is good, and I rejoice in His goodness. You helped me to readjust myself when I lost my physical sight, and you gave me inspiration to adopt a little system of my own whereby I do my own housework much better than during the years I could see, I do believe."

Do you know of some person who would be helped by *Daily Word,* our Braille publication for adults, or by *Wee Wisdom* our children's magazine both published in Braille?

If you will send us the name, we shall be glad to enter a subscription without charge. Since these magazines are published in revised Braille, Grade 1½, make sure that your friend is familiar with this grade.

Lifted from Fear

How *Weekly Unity* has helped a friend in Missouri is explained in a portion of her letter: "*Weekly Unity* always drives the Truth right home. Thank you for the wonderful lessons it teaches. Our lives are all so full these days that it is restful to stop and gather courage from *Weekly Unity*."

"*God Bless You Everyone*"

The theme song written by Carl Frangkiser for the radio program "The Unity Viewpoint" is entitled "God Bless You Everyone." The title was inspired by the appreciative response from listeners who have written of the uplift and encouragement derived from the benediction of every

"Unity Viewpoint" broadcast, the benediction including the comforting words "God bless you everyone."

We invite anyone interested in securing the words and music of the Unity theme song to write to Unity School for further information.

Daily Word *Helpful to War Mothers*

Many reports come to us of *Daily Word* lessons seeming to be written especially for the needs of a reader on a particular day. Characteristic of these reports is this one from

the mother of a sailor: "I had asked your prayers for my son, who was ill when he came home from Puerto Rico on his furlough. He was well by the time he was to return to duty. The day he left (he was to travel by plane) I was worried, but as I turned to *Daily Word* the lesson for the day read:

'He shall not be afraid . . .
His heart is fixed, trusting in
Jehovah.'

I turned to the Bible for further reading of this beautiful Psalm (112) and found a real feast for my soul."

The sun does not have to be coaxed and urged to shine. . . . So it is with God. He is forever in process of giving out what He is and has.—*From God a Present Help, by H. Emilie Cady.*

Progress *Welcomed in Boys' Home*

Silent-70, free-literature department of Unity School, sent *Progress* magazine to a home for boys in a Canadian province. In acknowledging receipt of the magazine the superintendent very kindly cited a specific instance of how one boy had responded to its contents. The superintendent

writes: "Our staff and our boys have enjoyed *Progress*, and we trust that you will continue to send it to us. One of the boys read it regularly; since returning home he has written that he has decided to give his life toward helping folks live better. His parents had a very narrow conception of Christian living, but some copies of *Progress* have opened a wider vision to them." Doubtless the parents will co-operate with this boy, and his life will be one of honor and service.

Silent-70 touches many lives by sending free Unity literature to prisons, hospitals, homes for the aged, children's homes, and all servicemen's libraries that are brought to the attention of this department. The work of Silent-70 was started more than thirty years ago and is maintained by loyal friends who send love offerings for this purpose.

Quotes from Progress

How she was helped by *Progress* magazine in a very specific way is told by a friend in Florida, who writes: "Upon seeing *Progress* for the first time I borrowed the copy and have never forgotten this quotation which impressed me: 'Every occasion to doubt God is an opportunity to prove Him.' Now when I find myself doubting I almost unconsciously say: 'Every occasion to doubt God is an opportunity to prove Him,' and my good, whatever it may be, will come. I know God fulfills every promise."

How You Express God

With every inspiration of thought that comes to you, you appropriate something of God. With every outpouring of that inspiration, clothed in words or deeds of faith, love, life, and blessing, you express God. —*From You Can Be Healed, by Clara Palmer.*

UNITY PERIODICALS

The six Unity magazines are described below. Why not give yourself the joy and inspiration of having another of the Unity magazines come into your home?

WEEKLY UNITY—Unity's only weekly publication. Truth presented in a simple friendly way that particularly appeals to beginners because it is easily understood.

PROGRESS—A monthly magazine beautifully illustrated in color and filled with Truth and entertainment that appeals especially to the young and the young in heart.

UNITY—An 84-page monthly magazine, devoted to Christian healing, which any Truth student would enjoy but which is particularly attractive to the advanced student of Truth.

GOOD BUSINESS—A very practical magazine dealing particularly with the application of Truth to your work and the human relations that have such a far-reaching effect upon it.

DAILY WORD—A pocket-sized devotional magazine that you will want in addition to your other magazines. It carries a prayer and a lesson for each day of the month.

WEE WISDOM—A fun-filled, character-building magazine for children from five to thirteen which appeals to parents and schoolteachers as well as to the children.

When you send for a subscription for yourself why not include the name of a friend you know would enjoy one of these magazines. Any new reader to whom you send a subscription for one of these periodicals (except Wee Wisdom) will receive a gift that will introduce him to the Unity teaching. This gift is The Golden Key, a booklet by Emmet Fox.

The yearly subscription price of each of these magazines is $1.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

Make Your Dreams Come True

Thomas A. Edison made his dreams come true and lived to see his inventions known and used all over the world because he had faith enough in his ideas to work them out.

You can make your dreams come true and find supply for your every need if you have faith enough in God as the source of your success and prosperity.

An excellent way to put your faith in God as supply into action is provided by the Prosperity Bank plan. As you save to send gift subscriptions for UNITY magazine to your friends Silent Unity will pray with you for your success and prosperity. If you wish you may include the renewal of your own subscription for UNITY in your order.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

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City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

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City ..... State .....

Please indicate postal zone number, if cities are so divided. 0-10-44

ANNOUNCING

the New Revised Enlarged

MYSTERIES OF GENESIS

THE new MYSTERIES OF GENESIS is Charles Fillmore's response to the demands of Unity students for a metaphysical interpretation of the Book of Genesis, the key to the Bible.

Bible students possess the key to the entire Bible when they have a metaphysical understanding of the Book of Genesis; they are no longer mystified by seemingly unnecessary names of persons and places, or by certain terms and expressions. In the new MYSTERIES OF GENESIS Mr. Fillmore has interpreted every chapter and verse or group of verses according to the idea or thought unit presented.

Written by Mr. Fillmore out of his more than fifty years of contemplation of spiritual truths, MYSTERIES OF GENESIS offers a delightful adventure to Bible students who aspire to greater understanding and who look forward to teaching others about God's plan for man.

The new MYSTERIES OF GENESIS contains an interpretation of the entire book, whereas the first edition (1936) presented a detailed interpretation of only the first three chapters. There are twice as many pages (400) in the new book as in the old one; yet with this added material the price remains the same: $1 for the new book of 400 pages, bound in green cloth; $2 a copy in the black flexible binding. (If you have a copy of the first edition of MYSTERIES OF GENESIS you will still want this new edition because of the full interpretation of the entire Book of Genesis.)

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY 6, MO.

RICHES

Maida Leah Benstead

He who has lain beneath the star-bedecked
canopy of night,
Who has had for his light coverlet
Night's warmly tinted cloak of jet;
He who has heard the wind sough softly
through the corn
And laugh, and seen him flirt with little brooks,
Then keep a tryst with morn;
He who has heard the crickets' symphony
Of tuneless fiddles scraped with rusty bows,
Who has reached up to touch the gossamer
Milky Way
And wind it close;
He who has felt the glow of lying face to sod—
He has known God!